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# FUNERAL

## Sermon,

Preach'd at *Ardmagh*,

ON THE

Most Reverend Father in GOD,

*WILLIAM*,

Ld. Archbishop of

DUBLIN,

And Primate of Ireland.

Deceas'd May the viii<sup>th</sup>. 1729. Aged 80 Years.

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By *J. D.* M. A. Formerly of Trin. Col. Dub.

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## Funeral SERMON Preach'd, &c.

PSALM cxiii. Vers. 6.

*Surely he shall not be moved for Ever : The Righteous shall be in everlasting Remembrance.*

**T**HIS Psalm is made up of two Parts. The First, gives us the description of a good Man. The Second, shews us the Rewards which God has promised him. The First of his description, is his fear of God, which is the beginning and foundation of all true Wisdom and Goodness. The Second, is his Obedience to the Divine Commands. These two we have in the first Verse of this Psalm, *Blessed is the Man that fears the Lord, that Delights greatly in his Commandments.* The Third part, of the good Man's description, is his Beneficence and Justice to Mankind. So Verse 4. *He is gracious and full of Compassion and Righteousness.* The Fourth part, is his prudence in the management of his Concerns. So Verse 5. *He will rule his Affairs with Discretion.* The Fifth and Last, is Charity. Verse 5. *A good Man sheweth favour and lenity.* Verse 9. *He hath dispersed, he hath given to the Poor.* The Rewards promised him, are First in general, that he is blessed, particularly with Power and Riches. Verse 3. *Wealth and Riches shall be in his House.* Verse 9. *His Horn shall be exalted with Honour.* Secondly, with security in his station. So in the Text, *Surely he shall not be moved for ever.* Thirdly, with peace and quiet of Mind in all Conditions, through the Assurance of the Divine Protection. Verse 7. *His Heart is fixed trusting in the Lord; His Heart is Establish'd, he shall not be afraid.*

The Security that good Men have of an happy Estate, is founded on the Promises of God, which never did or can

can fail; and tho' the Afflictions of the Righteous m  
seem many and heavy, yet God at the last delivers th  
out of them all; insomuch, that even their Enemies sh  
envy and rage, when they perceive it, according to  
last Verse of this Psalm, *The wicked shall see it and be g  
ued, he shall gnash with his Teeth and melt away.*

If we take the generality of good Men, we shall fi  
them more easy and more happy than others in this li  
and though they do not always appear with so much o  
ward lustre and brightness, as wicked Men do, yet it i  
be found, that they are commonly more secure, than t  
ungodly in their high, and therefore slippery places. U  
on the whole it appears, that the Man who is secured  
the help of the Almighty, will not much be dejected w  
fear or grief; the Assaults of the Devil cannot hurt hi  
the Flouds of ungodly Men cannot overwhelm him. H  
shall see the Heavens rolled together like a Scroll, a ldl,  
the Elements melt with fervent heat, the World on F mos  
about him, and Heaven and Earth passing away and we  
moved, and yet according to my Text, "Surely t  
Righteous shall not be moved for Ever." For Deat  
instead of removing him, fixes him in an Eternal Sta  
of Felicity. This is the end of all his hopes and labou  
the Crown and Perfection of his Personal Happine  
But he is Blessed, not only in his own Person, but  
all things else that relate to him, and particularly free  
leaving a happy Memory behind him, tho' his Body free  
and crumble into Dust. And here we have before us  
very eminent one in the most Reverend Person, wh  
Funeral we now Celebrate.

I will not pretend to give you a History of his Li  
that will deserve more Consideration, than the shortne  
of time will allow me, and require better information  
than I can procure at present. I shall in the mean wh  
content myself with the following Particulars relat  
to him.

2. First, I will shew, That he was greatly qualif  
with all the requisites that make up the description  
a good Man in this Psalm. And hence in the Second Plat  
th

that we have reason to assure ourselves, that he is  
entituled to all the Rewards here promis'd by God  
such.

The First part of the Description of a good Man  
his Psalm, is, a true sense of Religion, founded  
a right Notion and Belief of the Being and At-  
titudes of God, of his Power, Wisdom, Justice, &c.  
no one can doubt, that knew the most Reverend  
it is evident, but he had these at Heart, and by all his  
actions, and the whole Couduct of his Life, gave  
the World a demonstration, that he was a true and  
a Christian.

The greatest Enemies of our Faith must confess,  
that the Religion which our Saviour settled in the  
world, gives us the most noble Notions of God,  
most full and clear representations of the Duties  
we owe him, and the strongest Motives to o-  
bey him. This is the Religion our most Reverend  
Dear Brother carefully Studied, excellently Understood  
firmely Believed. This he cultivated and pro-  
moted by all his Endeavours.

Our Church has given us a System of that Reli-  
gion free from Corruption, free from Superstition,  
free from all mixture of *Enthusiasm*, of addi-  
Fancies or Inventions of Men. This he em-  
ployed, followed and promoted ; and in this HE

If then by the fear of God, we understand  
and the true sense of the Obligation there-  
fore (and thus it is frequently taken in Scripture) none  
in whom doubt, but our most Reverend Brother was  
relatively possessed of this Qualification.

Such good Principles must in course produce O-  
bedience to the Commands of God, if we allow 'em  
Consideration and Attention in the Mind.  
Such

Such a true Faith rooted in the Heart, must of necessity exert itself in *Holiness*, and work by *Love* and consequently introduce the *Second Qualification* that enters into the description of the good Man which is to *delight greatly in God's Commandments*.

3. That our Deceased Father did so, appears *First*, from his great Mortification, for he allowed himself hardly any other Pleasures besides those of his Study, Meditation and Devotion. If a Man love the World, or the Enjoyments of it, his manner of Life will soon shew it; and it is an easy thing to observe from an ordinary view of the conduct thereof, whether he have any great relish for sensual Pleasures, or delights in Riches or Honour. His Table, his Equipage, his Discourse and Conversation, will soon discover him. I confess a Man may for a time play the Hypocrite, and conceal the genuine sense and bent of his Soul; but it is well known he is on some Project, to gain which, Dissimulation and a pretence to Mortification and of Indecency to worldly Pleasures may be subservient; but such a Man can never be uniform to himself; but as soon as the reason of his Dissimulation decays, the Mask falls off, he returns to himself, and into the course of Life, his secret Judgment here proves, and his Inclinations lead him to: Newing ven when under the greatest Obligation to forbear, some sudden surprise or inadvertency will, inform him, and discover what he is.

But the good Man before us, was the same on all Occasions and in all Stations, Grave, and Mortified, when a private Clergy-man, then when a Bishop, when an Arch-bishop and one of the Chief Governours in the Kingdom. His actions had God so high in view,

ent in Place, Riches and Honours, made no alteration in his Temper, and what he was oblig'd make in his Equipage, was done after such a manner, that it plainly appeared to be unaffected, and at he came into it, rather because his Station required it, than because he had any pleasure in such sort Things : So that according to St. Paul, he so entirely Employed the Riches and Honours of the World, as if he had not possessed them.

Now it is impossible, but that the Mind of Man should be some way Employed, and take delight in something or other. Since therefore the Pleasures of Life did not affect him, since he did not set his Mind on Them, he must have his Thoughts engaged on something else ; and it was manifest from the whole conduct and manner of his Life, from his Conversation and Studies, That matters of Religion and heavenly Things were most at his Heart, and that he chiefly entertained and pleased himself with Meditations on Them.

4. And this appears, Secondly, from the innocency of his Behaviour in all Stations, which was remarkable, that I may say it with confidence, there is not one Stain or Blot to be found in it, alwing for the weakness of humane Nature, from which no Man is free. He has lived in the Eyes of men, in eminent conspicuous Posts, that exposed him to great and many Temptations, and oblig'd many to observe and enquire into his Actions, in which he liv'd so, that Malice could not tax him with the suspicion of any one Vice, or any one Act of immorality. This is a Demonstration that Religion had its full power upon him, and that the Law of God was not only his Study and Meditation, but his Rule and his Guide.

The

5. The Third part of the Blessed Man's Description in this Psalm, is Beneficence and Justice to Mankind. So Verse 4. *He is gracious, and full of compassion, and righteous.* That the most Renowned Defunct was eminent in all these Grace believe, my whole Auditory will witness. *No* was more Obedient to his Superiors, nor more indulgent to his Inferiors. It is hard to find any of Severity exercised by him in his whole Life; when oblig'd by Duty and Conscience to execute Discipline, it was in such a manner, that we may say of him as God says of himself, *it was his strength at work, Isa. 28. 21.* It was a force on his Nature, and he seemed to feel the Punishment as sensible as the Person on whom he inflicted it. He had a full Compassion for the weakness and infirmities of Men, as well as for their Misfortunes; and may say of him, as St. Paul faith of himself, *2 Cor. 11. 29. Who is weak, and I am not weak? who is offended, and I burn not?* He had a fellow-feeling with all in Adversity, and after the Example of our Saviour, in all their Afflictions, he was Melted: He not only consider'd them with Compassion, but to the utmost of his Power assisted to witness the multitude of the Distressed by Religion, and the liberal Contributions with which he relieved such as were Persecuted for Religion.

Though a strict and rigid Adherer to the Service of our Church, yet so far as I could observe, neither Dissenters nor Roman Catholicks did ever complain of him: On the contrary they looked on him a mild and merciful Adversary, that rather chose to Convert than hurt them. In his Family he was an indulgent Master, beloved of his Servants, and ready to his Power to do good Offices to them.

I shall not speak here of his Charity, because that itself will make a large Chapter in his Praises.

6. The Fourth part of the description of the Man Psalmist reckons Blessed; is Prudence in managing his Busines. Verse 5. He will guide his words affairs with discretion. Prudence is the common end of all Virtues, by it they are united and con-together. A Man may be very Honest, Sober, Charitable and Devout, and yet if he want Prudence, all these good Qualities will not be of any use to him or the World; and therefore Prudence, with a little Power and Wealth, will go further to make a Man's self and others easy, than a superabundance of both without it. Now from the following Considerations it will appear, that our Reverend Brother possest this in a very emi-lf, 2 nt degree.

7. First, he was sensible, that there is not a greater Disadvantage to any one than to be accounted a nning, designing and crafty Person; since it makes Men to be on their guard with him, to watch every step he makes, and to cross him on every turn; ed that his Parts and great Cunning should over-reach Religion. This therefore he industriously avoided, and chose rather to be Wise, than to be accounted so; did his Busines very effectually, but with si-quiet Management, he was generally in a Calm, com in the midst of Parties and Quarrels. He yielded him to Time and Necessity, and always behaved him-self with great Deference and Submission to the Opinions and will of his Superiors.

The Second instance of his Prudence, was in choice of his Studies; his great Application was

to Divinity, which was his Profession: But by  
of Diversion, and as an Ornament to his Con-  
fession; he added the Knowledge of several Cu-  
sities and Arts, that he found valu'd and fashio-  
ble in the World; such as *Mathematicks*, and  
*natural Philosophy*, &c.

We are not competent Judges what he w<sup>o</sup>  
have performed, if he had thought fit to pub-  
his Meditations in Print, because his great Mo-  
sty prevented his appearing much in that way,  
sing rather to have his Name Recorded by o  
Men in their Works, than by himself, which e  
in the Opinion of *Solomon*, is a great piece of P  
dence, who tells us, *Eccles.* 12. 12. *By these*  
*Son be admonished, of making many Books ther*  
*no end, and much Study is a weariness to the P*  
It is plain, whoever Writes and Publishes Bo  
creates himself great toil, and is expos'd to C  
tentio<sup>n</sup>, Envy and Censure.

Let me further observe, that tho' towards  
latter end of his Life, by Age and Sickness,  
some Years he found himself not so ready at B  
ness as formerly; yet he had the Felicity, as  
as Prudence, to put his Concerns, both Spiri-  
and Temporal into so good Hands, that there  
no Defect in the Management of either, his p  
cese being, as I understand, in very good or-  
and a great increase added to his Fortune: W  
as it is an Argument of his Wisdom, so it is to  
remembred for the Honour of those that were  
ployed by him.

9. I come now to the last Part of the Descri-  
on of the Psalmist's blessed Man, which is Cha-  
Verl. 5. *A good Man sheweth favour and len-*

s. 9. He hath dispersed, he hath given to the  
 r. This is the most signal and conspicuous  
 ce, for which the most Reverend Father De-  
 d was eminent. On This he seen'd principally  
 ave set his Heart, as rememb'reng that our Savi-  
 has made it the chief or only explicite Article, on  
 ch we shall be Judged at the last Day, and the  
 ark, whereby the Sheep shall be distinguished from  
 Goats, Matth. 25. 34. Come ye blessed of my  
 her, inherit the Kingdom prepared for you from  
 foundation of the World. For I was an hun-  
 d and ye gave me Meat, &c. This was so con-  
 tly before his Eyes, that his whole struggle  
 Endeavours seem to have been to Entitle him  
 to that blessed Reward, by the continual pra-  
 e of this Grace.

o. To shew how much he excelled this way, I  
 consider, First, the extent of his Charity; Se-  
 condly, the excellent Election he made of the Me-  
 ss and Objects he chose for it.

is to the extent of his Charity, it reached all  
 were in Want; his occasional Objects of muni-  
 cience were all that needed; The frequent Ad-  
 desses to him by Petitions and other Applications  
 e so many, that one wou'd wonder he had any  
 g to spare for other Occasions. The Aged,  
 Decrepit, the broken Housholder, the decay'd  
 Gentleman found a continual Assistance from his  
 ds. The Stranger, the Convert, the Refugee,  
 numberless Prisoners blessed him for the Re-  
 Descri he gave Them. These acts of Charity were  
 is Char- gately done without Noise or Ostentation, be-  
 d less many constant Exhibitions, which were hard-  
 nown to any, such as the relieving Widows e-

every Month, together with many Private Pensions, S  
gularly paid the Necessitous.

I reckon among his occasional Charities, his pro  
moting all the good Works, to all which he was ge  
rally a liberal Contributor, such are Churches, Scho  
Hospitals, Poor Houses, Printing useful Books, En  
raging Arts, Sciences and new Inventions, for the Obli  
nefit of Mankind : To all which you will find him  
of the First, and most bountiful Subscribers.

In short consider all the ways of Charity, whether  
either the Souls or Bodies of Men are concerned, as if  
none of them escaped him.

11. And as his Charity was thus Universal, so in  
Second place, the Methods he took, and the Objects  
chose for the principal Parts thereof, shew his great  
Wisdom, as well as goodness.

**Firſt,** Therefore to enable him to execute his Chafe a  
table Designs, he chose a single Life; not that he be  
lieved, that there was any more Purity or Holiness in Self,  
Lebacy than in Marriage, there being no ground that  
such an imagination in the Holy Scriptures or Pri  
tive Antiquity. On the contrary, St. Paul pronoun  
Marriage, to be honourable in all, and the Bed un  
filed, and advises every Man to have his own Wifte  
whereas we have no such Character of a single Lif  
The highest Commendation given to it is, that it is  
subject to the Cares and Distractions of the World,  
gives a Man more freedom and opportunity of atten  
ing the Duties of Religion, and upon that account  
be more convenient for some Men in some Circum  
stances, particularly when there is a probability  
some present Distress, Persecution, publick Confus  
or Calamity is hanging over us, which will make  
care of a Family impracticable, or very burthenful.  
This is all our Saviour says in its favour, Matt. 19.  
St. Paul, in the 7th Chapter of the First of Corinth  
will appear from consulting the Places.

ions. Suppose therefore, that a Man be qualify'd as our Saviour and St. Paul require, that he find himself able to live chastly without Marriage, and is under no necessity, but has power over his own Will, that God has Schooled him in advantageous Circumstances, as to Riches, and those Riches, are his own Acquisition, and lay the Obligation on him either to raise or continue a Family; but he is altogether at liberty to give them to whom he pleases: Suppose farther, that such a Person is convinced, that hundreds must starve or live miserably, as if not reliev'd some extraordinary way, that many others must perish eternally without some other means to provide for their Instruction and Education, their Parents or Friends can afford them: and applying his Wealth this way may greatly contribute to Help and Relieve both these sorts of People: but that Marriage will be an obstacle to him, and that if he have a Chase and Family, he cannot so apply his Endeavours or be secure. Now, if on this account such a Man denies himself, and choose a single Life, he is surely the Person that (according to our Saviour) makes himself an Antichrist for the Kingdom of Heaven; and he is the Man whom Christ permits to embrace Celebacy. For I take up my Words, *He that can receive it, let him receive it,* to be little more than a Permission; but to undertake it as a single Life State, or *more acceptable to GOD,* without any other prospect of a publick Good, is neither agreeable to the Word of scripture or Reason.

But in general, *Marriage is the Foundation of Society,* and in all Common-wealths it has ever been looked on as a Circuit; and whoever despises it, hates his own Species, contemns GOD's Ordinance for the continuation of the world, and confounds mankind.

make truth, every Man in a lawful way owes Children to his Publick, except he find, that he can be more useful by restraining himself from the Marriage-Bed, and leaving Children will be a hindrance to some greater good, that he designs, and has in view for Society.

12. Surely a great thing, and the support of the Com-

*mon wealth to Beget and Educate Children; but if a  
lay out that for the publick Advantage, and the be-  
of All, which otherwise wou'd have been spent on  
Friends and Descendents; he will deserve not only  
Excus'd but Commended.*

13. And as he is commendable, that for some g-  
common Good denies himself the use of Wedlock,  
the comfort of seeing his Posterity; So on the o-  
hand, he that lives single meerly for his Ease and C-  
veniency, or that he may be more at liberty to spe-  
l his single Self, what is due to a Family, is a *Wretch*,  
deserves Contempt and Censure: And, it is observe-  
that God doth often give up such to vile *Lusts*, and m-  
them a Prey to some lewd and detestable Harlot.

Of all this the most Reverend Deceased was well ap-  
sed, and therefore resolved on a single Life, for this  
son only, that he might furnish the Publick with s-  
common Conveniencies, that he found were want-  
and for the supplying of which no other Fund was  
vided besides that of Charity, and accordingly he  
ctually executed his Noble Project.

14. First, He consider'd, that Gratitude oblig'd  
to remember the Place to which he ow'd his Educa-  
and where he made the first Steps of his Advancemen-  
the World, which was at *Trinity College in Dublin*.  
therefore as a Testimony of the sense he had of cha-  
nefit, he contributed about a Thousand Pounds to th-  
ses of that College.

15. Being a Bishop, he could not but find in his  
tations, *That Churches were much wanting in this King-*  
*and that by means of Impropropriations and other Misfor-*  
*attending the Revenues of the Church, there was not a*  
*cient Maintenance for Ministers to serve the Cures, and th-*  
*fore to supply these Defects, he largely contributed*  
*the Building of several Churches, and to help the C*  
*he Purchased several Parcels of Tythes, and gave th*  
*to the Incumbents.*

None can deny but that these are great and well-  
seen instances of Charity, and must contribute to per-

his Memory here, and entitle him to a blessed Re-  
in Heaven.

Nor did he forget his private Relations or Friends, whom he left good Legacies, and this he did in such manner that we may reckon it a Work of Prudence, as of Justice.

then besides all his private and occasional Charities, compute the value of what Remain and are Visible, shall find them to amount to near *Seventeen Thousand Pounds*. This I observe not only in honour to his Memory, but likewise for the Reputation of the Age we live in; by this and several other instances of Charitable Persons it appears, that notwithstanding all the Corruption and Degeneracy of the World, the noble Grace of Piety is not lost out of it.

I might upon the whole make many and useful Remarks tending to his Honour, and your Edification, I am afraid this Discourse is too long already, and therefore I shall conclude with my hearty Prayers, That I wou'd raise up many such Examples, and that many of their good Works, may be stirred up to Glorifie our Father which is in Heaven.

Undoubtedly GOD's good Spirit prompted and directed him to these Good Works; Therefore let us give GOD the Glory, and praise Him in his Saints. Let us thank GOD for making him an Instrument of so much Good, and not doubt, but this most Reverend Father of Our Church, has his Reward with GOD. Let us celebrate his exemplary Piety and Charity, keep them in remembrance and add our Prayers, That many may be stirred up to imitate him.

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